

The Athenian Mercury:

Saturday, November 4. 1693.

Quest. 1. **W**Hether in the Resurrection we shall rise with the same Numerical Bodies which the Soul leaves at Death, not as to the Nature of them (which will undoubtedly be more glorious) but as to the Matter of them, whether the same entire Substance shall be reunited to its former Soul? the Affirmative I find to be the generally receiv'd Opinion, which yet seems to labour under a considerable Difficulty, viz. supposing the Body of a drown'd Person to be devour'd by Fishes, or a living Man by Cannibals, since the Body devour'd is incorporated into the Body of these Canibals, or into the Bodies of such who afterwards eat those Fishes, how can the same Particles of Matter be recall'd to their former Body, without making a Diminution in the Body from whence they are taken, and so by completing the first Body, makes the other to rise imperfect?

Ans. A Humane Body is not so confined to a determinate Bulk, but that the same Soul being united to a Portion of duely Organized Matter, is said to Constitute the same Man, notwithstanding the vast differences of Bigness that there may be a several times between the Portions of Matter whereunto the Humane Soul is united. A considerable part of the Humane Body consists of Bones, which are Bodies of a very determinate Nature, and not apt to be destroy'd by the Operation either of Earth or Fire.

Of the less stable, and especially the fluid parts of a Humane Body, there is a far greater Expence made by insensible transpiration than even Philosophers would imagine. The small Particles of a resolved Body may retain their own Nature under various Alterations and Disguises, of which 'tis possible they may be afterwards stript, and without making a Humane Body cease to be the same, it may be repaired and augmented by the Adaptation of Congruously disposed Matter to that which preexisted in it.

Therefore why shou'd it be impossible that a most intelligent Agent, whose Omnipotency extends to all that is not truly contradictory to the Nature of things, or to his own, shou'd be able so to order and watch the Particles of a Humane Body, as that partly of those that remain in the Bones, and partly of those that copiously fly away by insensible Transpiration, and partly of those that are otherwise disposed of, upon their resolution, a competent number may be preserved or retrieved; so that stripping them of their disguises, or extricating them from other parts of Matter, for which they may happen to be conjoin'd, he may reunite them betwixt themselves, and if need be, with Particles of Matter fit to be conferred with them, and thereby restore or reproduce a Body, which being united with the former Soul, may in a sense Consonant to the Expressions of Scripture, recompense the same Man, whose Soul and Body were formerly disjoin'd by Death.

Quest. 2. A little Tract that I have lately read very much encourages Women to be studious, and contrary to the general Opinion of most men maintains, that they are capable of making as great improvement in it as we are. Now I must confess, I am so far from the Authors Opinion, judging by that Acquaintance I have had with the Sex, that I believe it impossible, their natural Impertinencies shou'd ever be converted into a solid Reasoning; I am something the more desirous to be determined in this Matter, because I have a particular Friend amongst the Fair Sex, over whom I have some Power, that has a great Inclination to begin, if she may ever be able to make one amongst the Learned World. She hopes well of her own side, but I am unwilling she shou'd engage her self in an Affair that will prove successful in the end. But we are at last both contented to be

determined by you, Whether it be possible for a Woman that will be industrious in the Pursuit, to make any considerable progress in Learning?

Ans. God having subjected the Woman to the Dominion of the Man (endued with Strength to keep himself in Possession of that Empire;) as absolute Power is often accompanied with Tyranny, so he hath not only reserv'd to himself alone the Authority of making Laws (whereunto Women never being called, have always had the worst) but have also appropriated the best things to himself, without admitting them to partake therein; for Men, not content to have reduced them by those Laws into a perpetual Wardship, which is a real Servitude; to have so ill provided for them in Successions; and to have themselves Masters of their Estates; under the Title of Husband; further, unjustly deprive them of the greatest of all Goods; to wit, that of the Mind, whose fairest Ornament is Knowledge, the chief good both of this World and the next, and the Noblest Action of the Souls most excellent Faculty, Understanding, which is common to Women as well as to Men, over whom too they seem to have the Advantage of Wit, not only from the softness of their Flesh, which is a sign of goodness of Wit; but because of their Curiosity, which is the Parent of Philosophy, defin'd for this Reason, the Love and Desire of Wisdom. And this Vivacity is conspicuous in their Loquacity and their Artifices, Intrigues and Dissimulations; their Wits being like those good Soils, which for want of better Culture run out into Weeds and Briars. Their Memory caused by the moist Constitution of their Brain, and their Sedentary and Solitary Life, is further favourable to Study. And not to speak of those of the present Times, we have Examples of such as have excelled in Divinity, Physick, Politicks, Philosophy, Poetry, and in Eloquence. Now if it be true, that Politicks and Oeconomiks are founded upon the same Principles, and there needs as much Knowledge to preserve as to acquire; then since Women are in a Family, what Men are in a State, and are destined to keep what men get, why shou'd not they have the Knowledge of the same Maxims, as Men have by Study and Theory; inasmuch as the reservedness and Modesty of their Sex, allows them not to have the experience thereof, by frequenting the World? And from hence it was that the Ancient Gauls left to them the Administration of the Laws, and other Exercises of Peace; reserving to themselves only those of War. And as for other Sciences, if Women joined together with Men in the discovery of them, no doubt, but their Curiosity would sharpen mens Wits, who are disturb'd by extraneous Affairs, and by their help they might make great Progresses, and find out many rare Secrets, hitherto unknown. And since Knowledge depends upon Purity and Simplicity, it seems the safest course Women can take for security their Purity and Chastity, is, to make Provision of Learning and Knowledge. For 'tis a thing hitherto unheard of, that a Woman was learn'd, and not Chast and Continent; which the Ancients designed to represent by Minerva the Goddess of Sciences, and the Nine Muses, all Virgins.

Quest. 3. There is a young Gentlewoman Fair and Virtuous, Witty and Good Natured, yet has Honour enough; she's at her Mothers and her own Dispose, I have had strong Inclinations this good while to Accost her as her Lover; but I am inform'd there is another who has

has a great while offer'd his Service to her, and as I hear (tho' not certainly informed) without much Success: Now whether I may in Honour and Justice to this first Pretender, proceed in my Design, is what I beg your Advice for really it is Matter of Fact?

Quest. 4. If you think I may fairly go on, pray what Methods may be likely to gain her? But if not, what Virtuous Actions may probably take with one not altogether so virtuous nor handfom, nor of so benign a Temper? for your former Mercuries heightened my Abhorrence of those impure Freedoms which too many use in this Affair.

Quest. 5. Pray whether is it lawful and commendable to Address ones Mistress on this guise, — Madam, I'm intirely yours — In your Eyes is Loves Deity — I'm your Eternal Lover — I love you above all things in the World — I love you with all my Heart, and more than Tongue can speak — You are the Center of my Wishes — You're my Heaven and my Happiness — Without you I'm for ever undone — Without you there's no Bifs — You are fairer than Angels — He that enjoys your Converse is happier than the Gods — or by any of these, or such like?

Ans. 3. Those Qualifications you paint your Mistress with, is enough to make you Rivals, if you had none before; but if you had ten thousand of them, you have as fair a Pretension as they 'till the Case is determined either by her or her Friends; and therefore all you have to do before you lay Seige, is to be well assured that the Town is not already Surrendered on Conditions to your Enemy.

Ans. 4. The best Methods to gain a Virtuous wife Woman, is to do nothing that may render you mean and despicable either to her or to others, and give her sufficient Testimonies of your Passion, and to Convince her that it is not only strong but lasting; you must ground it chiefly on such of her Qualifications as time can never efface; not on Beauty, which is but a flash, but on Prudence, Generosity, and Sweetness of Temper, which if she's Mistress of, and you know how to Value her for them, nothing but Death can e're put a Period to your Esteem: And as for your endeavouring to gain the other, We think it not worth your while, for Virtue and a great deal of good Humour is absolutely Necessary in an agreeable Wife, for without these good Graces your Goddess will become a Harpie, and soon devour all your Quiet and Happiness.

Ans. 5. If your Mistresses Wit is not got above the Academy of Complements, We think such a way of Addressing her will be very Proper and Charitable too, because then she can Answer you in your own Language, with only turning over a few Leaves and transcribing; but if her Genius carries her any Degree beyond the generallity of her Sex, no-

thing of that Nature will ever be agreeable to her, but your Passion must be both spoke and writ in the most natural, soft and engaging Expressions, as a true Passion will dictate to you.

Advertisements.

PROPOSALS for Printing by Subscription the *Second, Third and Fourth Volumes of the French Book of Martyrs: Or, History of the Famous Edict of Nantes*; which *Three Volumes* with the *First* already Publish'd, contain an Account of all the *PERSECUTIONS* that have been in *France* from the beginning of the *Reformation* (there) down to this present Time, comprehending the Reigns of *Henry III. Henry IV. Lewis XIII. and Lewis XIV.* The whole Work Faithfully Extracted from all the *Publick and Secret Memoirs* that could possibly be procured, by that Learned and Judicious Divine, *Monsieur Benoit.* Printed first in *French* by the Authority of the States of *Holland and West-friesland,* and now Translated into *English,* With her *Majesties Royal Priviledge.* These *PROPOSALS* are to be had of the *UNDERTAKER, John Dunton* at the *Raven* in the *Poultry,* and of most *Booksellers* in *London* and the *Countrey.*

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The COMPLETE LIBRARY for *July, August, September and October,* is now in the Press, and will be Publish'd about the 10th. of *November,* and will be afterwards Continued Monthly as formerly, and *December* next concluding the *Second Volume,* there will be added to that Month two *Alphabetical Tables,* one of the Books, and the other of the *Maters.*

At the Outfitters Office on the West-end of the *Royal Exchange* in *Cornhill,* on Thursday the 9th. of this Instant *November,* at Three of the Clock in the Afternoon, will be exposed to Sale by Inch of Candle, all sorts of fine *Antwerp* and *Flanders* Hangings, both *Silk* and *Worsted,* *Broad-Cloth,* *Frizes,* *Indigo,* *Tobacco,* and sundry other things not here inserted. Attendance will be given to shew the abovesaid Goods at the said Office three Days before the Sale.

At a Cutler's Shop over against the *Mermaid Tavern* in *Cornhill,* is sold an Infalible Cure for an *Ague:* If any Person tries it, and it proves ineffectual, their Money shall be return'd.

At the Angel and Crown in *Basing-lane,* being the second turning in *Bread-street* from *Cheapside,* on the left Hand, The Sick may have Advice for Nothing, and excellent Purgings Pills prepared by *J. Peachy,* of the Colledge of Physicians in *London;* they Cure the *Scurvy* and *Dropsie,* they purge the *Choller,* *Flegm* and *Melancholly,* they Purge the *Head* and *Breast,* and Cure *Coughs,* they strengthen and cleanse the *Stomach,* and Cure the *Running* of the *Reins,* and are as proper a Purge as can be used in the *French Disease,* and for such as can't Confine themselves when they want Purgings, but are forced to go abroad about their *Business.* They are Sealed up in *Tin Boxes,* each containing eighteen Pills, Price one Shilling and six Pence, with plain Directions in Print how to use them: They that can't take Pills may use my Elixir or Liqueur which Cures the same Diseases, and is excellent for the *Stone* and *Cholick,* Price 2 s. 6 d. At the same place may be had approved Medicines for the Cure of *Fevers,* *Agues,* *Gripping* of the *Guts,* *Vomiting* and *Lowness,* *Worms,* *Rickets,* *Rheumatism,* or *Pains* and *Lameness* of the *Limbs,* for *Rheums* in the *Eyes,* and for many Diseases peculiar to *Women,* and for the *Itch.* Many ill Men make it their Business to reproach this Publick way of practice, because it thwarts their Private Interest.